

## Review

## Ecofeminism thoughts: The effective analysis based on mother archetype

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Sabzevari University, Iran**Corresponding author:****Hasti Ghaderi Sohi****ABSTRACT:**

The environment has been studied at different schools of thoughts as one of the most important issues in the recent century. Many scientific people will excogitate it to solve the problems of this field. Ecofeminism is considered as the branches of feminism in which the current abnormal environment dominated the thoughts in patriarchal societies. Changing the attitude and true status of women are the ways to pass from this situation as the intrinsic nature. Ecofeminists believed that the studying ecofeminism on different cultures and societies can provide the criticism and change the cultures to preserve the environment. According to the current studies, ecofeminists are obviously influenced by mother archetype and explained clearly in the psychological works based on analytical method through a descriptive analytical method. In fact, the basis of ecofeminists derived from the attitude mother archetype. These effective attitudes showed the influence of archetypes on modern environmental approach. It can provide the serious criticism of this environmental approach, because the archetypes exist in the collective consciousness of each people. Hence, they do not have scientific reliance in many cases.

**Keywords:**

Ecofeminism, ecology, mother archetype, Jung, archetype, woman.

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## INTRODUCTION

The protection of the environment is undoubtedly one of the major challenges in the recent century. Human beings reached to this fact that destroying the nature regardless of its damage to the environment can have irreversible consequences for human life. Therefore, contemporary researchers have tried to understand the causes damaged to the environment. An ecofeminist approach found its origins in the feminist movement of France (Glazebrook, 2002). It is one of reasons in which the contemporary researchers focus on causes that human beings destroy the nature and environment without any limitation. The reason why and how ecofeminist ideas created can be one of the new topic in study and research. Its studying has paid attention on psychological ideas. It should be used on human science researchers to be aware of its validity and the positive or negative consequences. This approach studies the ecofeminism on the basis of Jung's (1972) psychological argumentation.

### **The statement of the problem and significance of the study**

It can be said that the study of major thoughts created and how it is changed to an approach. For different scholars, it can be easier to understand its post-syntactic. This kind of research is important when there is an investigation and analysis on modern environmental approaches. The study about effects of ecofeminism is an example based on mother archetype to understand this issue. In this case, this issue can reveal the ecofeminist ideas that are based on the modern scientific beliefs of the world and its positive outcomes.

### **Basic questions**

The main questions of this study are as following:

1. How ideas can effect on mother archetype?
2. If ecofeminism is an understanding based on the human's archetype from modern challenges, how can we pay attention to this approach?

## Research hypothesis

The following research hypotheses were formulated for these main questions:

1. The effects of ecofeminism can be verified by Jung's psychological viewpoint on mother archetype.
2. Although archetypes, approaches or believes are not consistent with scientific principles in some cases, environment can effect significantly on archetypes in unconscious collective and solving the environmental issues.

## The review of literature

Related works to this study are "Karen Warren's Ecofeminism" by Glazebrook (2002), "Ecofeminist Philosophy" by Warren (2000), "A Theoretical Approach to Ecofeminism" by Enayat and Fathzadeh (2009), "Factors Affecting Women's Participation in Urban Environmental Conservation: Emphasizing on Ecofeminist Attitudes" by Rahmani and Majidi (2009), "Literary Feminism in the West" by Parsinejad Shirazi (2003), "Measurement of Factors Affecting the Environment of Iranian Women" by Maleki and Alipour (2015), and "Feminism of Origin and Attitudes" by Kaedi (2003). Finally, it is necessary to point out the research on ecofeminist approach is based on the Jung's (1972) psychological perspective, and the present study is a new one.

This review was written first on the basis of ecofeminist thoughts, and then, a comprehensive understanding of ecofeminists is studied by analyzing the mother archetypes on the basis of Jung's (1972) views.

## Jung's psychological view point

The analysis of ecofeminist ideas required an accurate understanding of the overall ecofeminism approach based on Jung's (1972) psychological viewpoint. In this regard, we must first explain this environmental approach and then analyze the impact of this new approach based on Jung's (1972) point.

## Theoretical basics in ecofeminism

The concept of ecofeminism emerged from the combination of ecological and feminist concepts

(Rahmani and Majidi, 2009). It was first introduced in the book of feminism named 'Death of Francis de Aboin' in the 1970s (Enayat and Fathizadeh, 2009). Ecofeminism is the birth of old thought reflection. It is the closely related between women and nature. The bearing, nurturing and feeding are three essential factors. They are commons between women and nature. The relationship between women and nature emerged from the matriarchy era and has led women to appear as supporters and environmentalists.

Women have a fundamental relationship with nature among undeveloped or developing social attitudes. Women should provide nutrition for the family, water and fuel (firewood) for a long way. Destruction of natural resources makes it harder for them to work. The women's dependence on nature is easier to understand.

According to some recorded reports, women farmers produce 0.59 world feeds and this amount increases to 0.80 in some societies (Warren, 2000). This is why, the matriarchy age passed and the patriarchal age arrived. Nature is also in a passive position with the passivity of women and the beginning of urbanization age. Humankind looks at nature in a dominant way (Parsinejad Shirazi, 2003). In this position, the status of women is undermined in society and environment are demolished. As a result, the environmental pollution increased. In this scenario, feminists emphasized the link between women and nature (Parsinejad Shirazi, 2003).

According to them, the relationship between men and women is not equally and fairly organized in the community, and women as the symbol of nature are in a weak position. The relationship between human and nature will be not only a dominant and destructive but also their attempts to maintain the environment will not be useful (Enayat and Fathizadeh, 2009).

The three fundamental issues emphasized by most economists are:

- a) the relationship between women and nature;
- b) the connection between female domination and na-

ture;

- c) the role of women in solving ecological problems (Enayat and Fathizadeh, 2009).

According to these issues, ecofeminist do not consider the solutions of environmental crisis among dimensions of consumption in natural resources, improving of the technology quality, and reducing industrial pollution. They are talking about changing the attitude and thought of the society. They believe that when the society is patriarchal, development and progress are not used because of the domination, and then, the environment changed and destructed. In this regard, none of the above mentioned solutions will be effective in protecting the environment. According to ecofeminist, the changing must begin from the community patriarchal minds (Kaedi, 2003); that is, the men domination on a nature is evaluated as a value. It is in line with this attitude, women as the symbol of nature are under the control of men and their rights are violated.

If men abandon women's dominance and their attitudes reduces, a social approach developed in which preserving and coexisting with nature increases. This change is impossible with women efforts and their presence in this direction (Enayat and Fathizadeh, 2009). Women have some inherent similarities with nature. They are able to protect, nurture, and preserve the environment with their instincts. They change the patriarchal and domineering attitudes (Rahmani and Majidi, 2009; Maleki and Alipour, 2015).

The patriarchal domineering thought rests on a dualistic look, in which everything sees black and white. Rutters reported in his books named the 'New Woman, New Earth, Gender Ideologies, and Human Freedom' that terms such as culture and nature were formed. On this basis, culture is a matter beyond the nature, and it provides human domination over nature. It seems that nature has a lower position than culture, and wherever man can be more dominated by nature, he has more culture. Ecofeminists disagree with this attitude, and this

distinction is merely a matter. They believe that the formation of this attitude introduces nature as a subcategory. This attitude originated from the patriarchy age (Enayat and Fathizadeh, 2009). In fact, when this apparent distinction was made between the concepts of nature and culture, people themselves allowed to view nature as humiliating. The distinction between nature and culture is considered the lower and the higher. Hence, there is a contraction between body against the mind, spirit against the object, and woman against the man. This distinction makes a kind of discrimination in the human society (Rahmani and Majidi, 2009). According to ecofeminists, improving the environmental conditions without changing the situation is impossible.

**Ecofeminism thoughts: the effective analysis based on mother archetype in Jung's psychological viewpoint**

Jung (1972), the Swiss psychologist, declared about the collective unconscious and personal unconsciousness conceived by Sigmund Freud. According to him, the collective unconscious is the deepest and most powerful personality's element. It reflects the accumulated human experiences during the evolutionary periods of mankind. It is the human ancestors experience during millions of years which reflects the prehistoric world events. Common experiences, surviving from the ages, against the individuals' daily experiences are added in every century. Jung (1972) submits each inheritance preparations accumulated in the collective unconsciousness of the mind. He evoked against personal experiences. According to archetypes, this attitude is not a taboo based on Jung's (1972) psychological point of view, but it contains archetypes reflected as general mental image and happened as the daily events of the individual's life. These events are a typical samples of human response in special emotions throughout the centuries and centuries. For example, every child born with a special perception of the mother as a result of the accumulated experiences of generations. This is what he describes the general picture to his/her mother (Hergenbahn, 2009).

The archetypes are especially depicted in dreams and myths, and also used in various forms in literature (Fallah and Rezai, 2015). It can be mentioned as mother archetype. The mother archetype is one of the archetypes explained by Jung (1972). According to him, a son will never be emancipated from his/her mother. This image is embodied in things that are ultimately for salvation of man's aspiration, or in many things that feel the sacrifice and reverence. They are as heaven, earth, city, sea, water, or things that are manifestation of abundance and fertility; or things like trees, springs, plants and flowers (Sattari *et al.*, 2016).

Jung (1972) defines the mother archetype it is like any other archetype appears unlimitedly in various forms. The most important of them are as real mother, grandmother, stepmother, mother-in-law, and many other things increasing the sense of sacrifice and reverence like the city, earth, jungle, sea, water, etc. This archetype relates to the foundation of Jung's (1972) belief in anything that is manifestation of abundance and fertility; shrub groves and gardens. Also, other things are the manifestations of mother archetype as cliffs, caves, trees, springs, wells, and many useful animals (Jung, 1972)

Paying attention to the manifestation of mother archetype reminds us to general and important concept of contemporary times and that is the environment of humans. In fact, the mythological figure of mother archetype embraces all the manifestations of prosperity, generosity, and supportiveness (Rouhani Seraji and Khosravi, 2015). It has a close link with our ecosystem.

To understand this issue, the archetype exists in collective unconscious of all human beings. It makes it probable that the association of women is also the consequence of the emergence with the ecosystem based on this archetype and its evolution in the ecofeminist approach from the period of contemporary times. The ecofeminism definitions in the earlier section of the study are mentioned to emphasis this environmental approach among women and nature's transitions. The

bearing, nurturing and feeding are three essential factors created a bond relationship between women and nature (Enayat and Fathizadeh, 2009). To save the human ecosystem, any changing must be started from the patriarchal mind in the society (Kaedi, 2003).

Ecofeminist approach improve the thoughts of environmental approach. This approach is based on foundation of work. There is a natural and intrinsic link between woman and nature. The malicious domination humanity on environment is increased based on male domination on women. Jung's (1972) psychological analysis and its concept as he declared as "archetype" allows us to elucidate the way in which an idea is formed among ecofeminists. In fact, Jung (1972) defined the model of mother archetype for the first time with regard to the following. This foundation can be proved by the analysis of hypothesis. The using of mother archetype creates some reactions in human's minds among contemporary environmental crises. One of them is the attempt to return to the mother and reconciliation with nature. This attempt appears as an ecofeminist approach. Therefore, this idea emanates from a human archetype.

It is scientifically groundless to prove the connection between women's rights protection and environment preservation. But, it should be taken into account in which archetype based on Jung (1972) have a multi-million-year-old empirical support and penetrate into the minds of all human beings. Therefore, human beings are born with these thoughts and live with them. The collective unconsciousness is against any environmental challenges based on ecofeminist ideas. We cannot even prove the relationship between nature and women according to an experimental scientific view. According to Jung's (1972) view, we can ensure the influence of ecofeminists' views among mother archetype in all human beings to reform the definite human exchanges with our ecosystem.

## CONCLUSION

Thus, it reminds that the influence of mother archetype in million years old is based on the collective unconsciousness in all human beings. This archetype creates the same emotions in this proposition provokes, and the initial assumptions of the ecofeminist's approach. Even though if it is supported by science, there is no empirical field of science, a useful and influential approach to improving the environmental situation in the world and deserves all human beings as well as influential organizations.

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